# The Orthodox Herald

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*"Celebrating our 51st year" 1952-2001*
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## CALENDAR FOR APRIL

**April 5.** This is the last of the Soul Saturdays during this Great Lenten period. Our departed ones are individually remembered by name at the Divine Service. These are read from the list we have given the priest. Our dear ones are unable to pray for themselves and are looking for us to pray for them. The readings for the day are Hebrews 6:9-12 and Mark 7:31-37. Hebrews teaches us that we must have the same faith as those who have preceded us. In Mark, we are told, in detail, about the healing of the man who was deaf. Blessed are they to whom Christ speaks His "ephphatha" at this present time. (Mark 7:34) Whose ears are open to hear His words, and whose tongues are loosed to sing His praises!

**April 6.** This 4th Sunday of Great Lent is devoted to the memory of St. John Climacus and the book he wrote called The Ladder to Paradise. He received the "nickname" Climacus from the greek word Klimax, which means ladder. It could be called a "How To" book, telling us how we can attain moral perfection by following the 30 steps like rungs on a ladder. It has been used very much by monks both in the Eastern and Western Church. The icon depicting the ladder and the attempts made to climb it is very graphic and is now obtainable from many sources. There is a life-sized mural at the entrance to the caves at the Kiev-Pechersk Monastery in the Ukraine. One stands and contemplates it while waiting to enter the caves containing the relics of many saints.

**April 7/March 25.** The Holy Day of the Annunciation for those who adhere to the Julian (Old) Calendar.

**April 13.** This 5th Sunday of Great Lent is dedicated to Mary of Egypt. She lived in the 5th century and her example of repentance is given near the end of the lent to give us a push to do the same.

(Continued on Page 91 Col. 1)



**Воскресеніе Христово.**

Тропарь. *Христосъ воскресе изъ мертвыхъ, смертію смерть поправъ и сущимъ во гробѣхъ животъ даровавъ.*

Кондакъ. *Аще и во гробъ снисшелъ еси безсмертне, но адову разрушилъ еси силу, и воскреслъ еси яко побѣдитель Христе Боже, женамъ мѵроносицамъ вѣщавый: радуйтеся, — и Твоимъ Апостоломъ миръ даруяй, падшимъ подаяй воскресеніе.*

## THE RESURRECTION OF CHRIST

**Tropar.** Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life.

**Kondak.** Thou did descend into the tomb, O Immortal One, Thou did destroy the power of death. In victory Thou did arise, O Christ God, proclaiming "Rejoice" to the myrrhbearing women, granting peace to Thy apostles, and bestowing resurrection on the fallen.

## STILL ONLY 4 GOSPELS

We often hear said: "You only get back what you give." This certainly holds true for the observance of days set aside

(Continued on Page 91 Col. 2)

## POPULAR SERVICE

One of the more popular and well-attended services in the Orthodox Church is the Presanctified Liturgy, which is served in the evenings during Lent in many parishes. For this, the communicants fast from food and drink from noon until the time of receiving the gifts. In many places a luncheon or coffee is held for the benefit of those who communed.

What is the Presanctified Liturgy and is it something new? The Presanctified Liturgy is attributed to St. Gregory and the 6th century. It is a combination of a vesper and St. John Chrysostom Liturgy. It is designated as Presanctified because the gifts of bread and wine have been consecrated (made into the body and blood of Christ) at an earlier St. John Chrysostom or St. Basil Divine Liturgy and then kept on the Holy Altar in a special container.

It was a tradition in the Early Church not to celebrate the Divine Liturgy during the weekdays of Great Lent, but only on Saturday and Sunday and on the Holy Day of the Annunciation, March 25/April 7. At the Sixth Ecumenical Council held in 680 A.D. in Constantinople, this tradition was made Canon 52 or Rule. "On all the days of the Holy Lent devoted to fasting with the exception of Saturday and Sunday and the day of the Holy Annunciation, let the sacred Liturgy of the Presanctified be celebrated."

Until a few years ago, it was served in the morning in many parishes and much attention was not made of it; however, when it was introduced as an "evening Mass," its popularity had grown.

It is a beautiful service full of symbolism. You will note that the Great Entrance (when the gifts are being transferred to the Holy Altar) is made in total silence. This is because they have already been consecrated. You will note

(Continued on Page 91 Col. 2)

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## CHRONOLOGY

APRIL 2003

This issue was mailed about March 22.

THE REPRODUCTION on the first page was taken from The Twelve Holydays and the Resurrection of Christ by P.M. Vlastov printed in Moscow in 1891. The icon was in the original Christ the Saviour Cathedral, which was destroyed in 1932.

DIED: Fr. Valerian Kanabaj (OCA) in St. Petersburg, FL.
Fr. Robert Salley (ACRO) in Clymer, PA.

THREE BOOKLETS of the Akathist to the Mother of God are now available for $4.25 ppd. each. The first is "Nurturer of Children" for parents to pray for their children, the second is "The Inexhaustible Cup" for those suffering from addictions, and the third is "Healer of Cancer" for those suffering from cancer. Order from Monastery Store, RD 1, Box 184X, Ellwood City, PA 16117.

BYZANTINE-RITE BISHOPS of Muchachevo, Ukraine Ivan Semedi and Ivan Margyitych have retired. Both were secretly ordained 1979 and 1987 respectively. Father Milan Sasik, a Latin-rite priest, has been appointed as apostolic administrator of the Byzantine Rite Eparchy of Muchachevo.

ANTIOCHIAN VILLAGE, near Pittsburgh, PA has released a calendar of upcoming events. Call 724/238-3677 or www.antiochianvillage.org for information. May 2-4 Mother/Daughter Retreat, May 16-18 Marriage Enrichment, May 23-26 Family Camp, July 30-Aug. 3 Sacred Music Institute.

THE SANTA CLAUS FOUNDATION based in Turkey wants Italy to return the relics of St. Nicholas. They contend that the relics were stolen by pirates in the 11th century and taken to the southern Italian town of Bari. St. Nicholas was born in Demre, about 70 miles southwest of Antalya, Turkey and was buried there.

THE HOLY PROTECTION MONASTERY in Weatherly, PA (near Hazleton) is called "The American Holy Mountain." There are over 16 sisters here who laid the foundation for a new monastic center on Oct. 1, their name day. Another monastery which is under the auspices of the Greek Archidocese and is in a building program is St. Anthony's in Florence, AZ, where the main church was consecrated on Oct. 26. The other churches in the "church village" are dedicated to St. George, St. Dimitrios, St. Panteleimon, Nativity of St. John, St. Nicholas and the shrine of St. Seraphim of Sarov. Tropical trees and plants adorn the monastery inhabited by 40 monks with special sections containing fig and olive trees.

A SPECIAL FUND-RAISER is planned for May in LePetit Trianon mansion and museum in San Francisco by the Congress of Russian Americans, 2460 Sutter St., San Francisco, CA 94115, phone 415/928-5841. Many thousands of dollars were raised last year and allocated to among others: meals to school children in Nerekhta and Pskov, help to orphanage for handicapped children in Moscow and Pskov, shipment of food and clothing to Russia, scholarships, the Voskresenie Fund in Rostov-on-Don, etc. If you wish to attend banquet or give donation, contact the above address.

A DATE HAS BEEN SET for the consecration of the traditional Carpathian wooden style church of SS Cyril and Methodius at Camp Nazareth in Mercer, PA, located northwest of Pittsburgh. The dates are August 16 and 17.

CHARITABLE GIVING was down in 2002, according to the Washington-based Brookings Center for Public Service. Also emptytomb inc., which traces charitable giving patterns, reports that giving to religious groups has dropped from 3.1 percent of household income to 2.4.

ASSESSMENTS FOR 2003 in the Western Pennsylvania diocese of the OCA are $120. Of this, $85 is for the Central Church, another $19 is for the Archdiocese. Of the remaining $6 is for the Archdiocesan Building Fund and only $10 remains in the parish as "Dues."

AVAILABLE ON VCR is The "Epiphany festival of lights," which was broadcast over Hallmark Channel on many NBC stations in January. It was funded by Archbishop Iakovos 100 Endowment Fund and by Faith and Values Media. The one hour program can be ordered for $1 from GOT Telecom, 8 East 79th St., NY, NY 10021 or call 212/570-3588.

IN BIBLICAL TIMES, Sudan was called Nubia, meaning "land of gold" – a land from which ancient Egypt obtained precious metal. The population is now 36 million people who reside within flat, featureless plains that are prone to dust storms, famine and erosion. It gained independence from the British Empire in 1956 and since then has been led by dictators.

IN AN INTERVIEW WITH RIA NOVOSTI, metropolitan Cyril of the External Church Dept. of the Moscow Patriarchate summed up the year's endeavors among them: working to get official status for the Estonian Orthodox Church, establishing a joint commission with the Serbian Orthodox Church to analyze schisms in Eastern Christianity, especially in the Ukrainian Orthodox Church, hierarchs met with Deputy Prime Minister Tariq Aziz and others to offer their views of developments in Iraq, started a dialogue with North Korea's Christian Federation, and meetings with the officers of the European Union's highest executive body.

CONCERNED ABOUT THE LOSS of papers in Russian and English, which are no longer published, Anatol Shmelev, 1963 Rock St., #27, Mountain View, CA 94043, e-mail shmelev@ hoover.stamfordedu is asking people to send any old papers or publications to him for preservation and to help in adding to the historical knowledge.

(Continued from front page)
## CALENDAR FOR APRIL

The readings for the day: Hebrews 9:11-14 and Mark 10:32-45 both deal with the coming death of Jesus. The first two verses from Mark are the third announcement of the Passion, which will soon come.

**April 19.** Lazarus Saturday. This day is pivotal in that it marks the end of Great Lent and the beginning of Holy Week. This day, together with Palm Sunday, serve as a type of reprieve between the somberness of Great Lent and the sadness of Holy Week. Lazarus Saturday has as its basis the account in John 11:1-45. Jesus' raising of Lazarus from the dead gives us assurance that all the dead shall rise again. Martha discusses her brother's death with Jesus (v.21-26) and He gives her and us precious teaching about our own dead. He said to her: "Thy brother shall rise again." She answered Him: "I know that he shall rise again in the resurrection," Jesus said: "I am the resurrection."

**April 20.** Palm Sunday or the Entrance of Jesus into Jerusalem. Again this account is given in the gospel for the day. Read John 12:1-18. This day is included in the listing of the Twelve Great Holy Days of the year. The tropar gives us in precis form the deep meaning of the day "Before Thy passion, O Christ God, Thou did raise Lazarus from the dead, giving us assurance of a universal resurrection. Therefore, we also, like children bearing the banner of victory, cry unto Thee, the Destroyer of Death, 'Hosanna in the highest, blessed is He that comes in the name of the Lord'."

**April 21-26.** Holy Week

**April 27.** Holy Pascha/Easter

**April 28-May 3.** Bright Week. During this week, all the doors of the iconostas remain open, symbolizing our free access to the Holy of Holies, which the Great High Priest, Jesus Christ, opened to all of us by His Blood. We can see the Plastanitsa (Buriak Shroud) on the Holy Table, even while the Divine Liturgies are served.

This is just a brief sketch of a month which is full of symbolism and church services.

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Good behavior is contagious and, unfortunately, so is bad.

(Continued from front page)
## POPULAR SERVICE

that the curtain on the door is drawn only part way. No, the priest has not failed to draw it all the way, this is done to symbolize that this is not a full liturgy. You will note that the St. Ephraim Prayer (see March 2003 The Orthodox Herald) is recited with full prostrations.

The Presanctified ends with instructions that we do good works throughout Lent, so that we remain victorious over sin, so that we can adore the Holy Resurrection.

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(Continued from front page)
## STILL ONLY 4 GOSPELS

by the church in preparation for Easter. There is a definite plan and program, which has developed over the centuries. We can see this clearly in the past few months when we were warned for a period of three weeks about the coming weeks in which we would be preparing
(Continued from front page)
ourselves for the earth-shattering news that Christ has died and then the joyful news that He has Risen!

To more fully internalize this news, we have to get ready. One of the ways in the waning days before this great event is to learn what it is all about. To share the news with people who witnessed the events. This opportunity is given us on Holy Thursday and the reading of 12 selections from the gospels. Few take advantage of this opportunity. Perhaps it is because so many refer to it as the readings of 12 gospels. But be assured there are only 4 gospels in the Orthodox Church.

The readings are 12 selections, which are taken from these four gospels and will be read on Holy Thursday evening. If you cannot attend, turn off the TV, get out your New Testament, and read them at home. You will get a clear picture of what Pascha/Easter is all about. The first reading is the longest, but they get shorter until the last one has only four verses. Here we are told about Pilate's order for the Tomb, to be sealed and guarded so that Jesus' Disciples could not steal His body and then lie to the populace that "He is Risen."

The 12 readings are:

| | |
|---|---|
| 1. John 13:31-18:1 | 7. Matt 27:33-54 |
| 2. John 18:1-18 | 8. Luke 23:32-49 |
| 3. Matt 26:57-75 | 9. John 19:25-37 |
| 4. John 18:28-19:16 | 10. Mark 15:43-47 |
| 5. Matt 27:3-32 | 11. John 19:38-42 |
| 6. Mark 15:16-32 | 12. Matt 27:62-66 |

BIBLE QUIZ

1. What Hebrew married the daughter of an Egyptian priest?
2. What priest in the Bible is said not to have a mother or father?
3. What was the penalty in Israel for disobeying a priest?
4. What priest was made mute because he did not believe the prophecy given by an angel?
5. What oil was supposed to be used to anoint Israel's priests?
6. Which books of the Bible are named after priests?
7. What kind of head covering did the priest wear?

ANSWERS:
1. Joseph (Genesis 41:45)
2. Melchizedek (Hebrews 7:3)
3. Death (Deuteronomy 17:12)
4. Zacharias (Luke 1:20)
5. Olive Oil (Exodus 30:24)
6. Ezra and Ezekiel
7. A turban (Exodus 28:39)

PRESS FUND

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Prayer for health of Samuel and Sasha.

"In blessed repose, grant, O Lord, eternal rest to the souls of your departed servants, and remember them forever."

Rose Memorich in memory of husband John and brother Peter Danisher.

Anna Malrean in memory of sister Mary Olariu.

Doris Rusinko in memory of nephew David Borvanko.

Wilma Ropchik in memory of Kopchik family.

Ann Smolak in memory of sister Patricia.

Martha Lutz, Steve and Irene Pacak, Helen Kachmarsky in memory of Fr. Basil Stroyen.

## HOLY WEEK IN GALICIA

I remember that day – Holy Wednesday. The spring work was going on without Nastya, because all the housewives were getting ready to bake paska. They would make the dough with many eggs and then add cinnamon, fennel, and other spices available in Lemkovina. They made paskas of various sizes – from small ones in cups to huge ones baked in specially-made forms. A large one could weigh as much as 36 pounds. Sometimes the paskas would rise so much in the oven that they stuck to the sides and top and couldn't be removed so the outdoor oven had to be dismantled.

Oh what a pleasant aroma there was in the entire village. Our mouths would water; but it was Lent and especially Holy Week, and we weren't even allowed milk, only dried bread, baked potatoes, and raw cabbage seasoned with linseed oil.

I remember that day – Holy Thursday. In the evening everybody went to church for the reading about the Passion of Christ. The church was full of people. The people read from big books. The choir sang beautifully, especially the Razboynika. The priest read twelve passages from the Gospel, and for each reading he put on a different colored vestment. Following each reading, the choir sang: "Glory to Thy Passion, Oh Lord, Glory to Thee." Prior to the readings, the church wardens handed out candles to everybody, including the children who got only stubs. After each reading, we had to do prostrations.

After the service was over, everyone took their lighted candles home. From afar, in the dark, this looked beautiful and mysterious, like a rivulet of fire flowing through the village. Everyone took care to keep their candles burning until they arrived home to etch a cross on the lintel of the door with it. This was supposed to protect the house from all evil.

I remember that day – Holy Friday. People went to church to see the "plashchanitsa" (a cloth representation of Christ's Sepulchre). They would kneel as soon as they crossed the threshold of the church, and then they would crawl on their knees until they reached the plashchanitsa, pray there for a long time, make some low bows, put some copper coins in the collection plate nearby, then bow and pray some more.

At home the housewives were busy baking, while the boys and girls worked on "pisanki" (designed colored eggs). Sometimes a whole heap of eggs would be colored in just one household. For color they would use onion peels or winter greenery. Sometimes they would go to the co-op and buy some "brazilika" chips, which come from a tropical tree, and made the eggs dark, almost black, in color.

On Saturday at midnight, the men went to church bowed down by the weight of his burden. On his shoulders, wrapped in a sheet, was the largest paska they had, and sometimes even two, one rye and one white. He carried a large hamper filled with some of everything that had been prepared for Easter; a quart tub of butter, a pot of cheese, some fresh sheep curd (brindza), kobasa, bacon, ham, a couple dozen pisanki eggs, a dozen or more white eggs (a few of them peeled), a cup of salt, and even a flask of wine or whiskey. However, if the priest noticed this last item he would require that it be taken out of the hamper before he would bless the food.

And, finally, it was time for that long-awaited Easter morning service. "Christ is Risen from the dead" was sung first by the priest, then the deacons, the choir, and then all the people would pick up this Easter hymn with so much volume that the hills resounded with song. When the priest came, he greeted the congregation with the traditional "Christ is Risen," the response of "Truly He is Risen" would rattle the windowpanes. Every face in the church would light up with a smile of joy, for this was the Resurrection of Christ, the Triumph of life over death. On this day we were all brothers, wishing each other well as we sang "Let us embrace one another … let us forgive all things to those who hate us and exclaim "Christ is Risen…"

I remember that day … Dawn is breaking. A procession winds three times around the church. Outside there is a circle of hampers and paskas. The priest blesses "the bread, cheese, eggs, butter, and the rest of the food here." He sprinkles everything with holy water. And it is over!

Adapted from Carpatho-Rus (Apr. 2002)

## OUTSIDE INSTEAD OF INSIDE
(Meditation)

I persist in caring only for my outer garment, while neglecting the temple within – the one made in the image of God.

Through love of pleasure my image has been deformed and the beauty of my inward being has been ruined.

A woman will search her house for one lost coin until she finds it. But in me has been lost the beauty of my original image, buried in my desires. Come now, O Saviour, help me search to recover it.

Like the sinful woman I cry to Thee, O Saviour: "I have sinned." I alone am responsible for having sinned against Thee! Accept my tears as You once did hers when she came to anoint Your feet.

Like the Publican I cry to Thee: "Have pity on me, O Saviour" Have pity on me, for among the children of Adam none have sinned more than I!

I have no tears, no change of heart, no remorse – O my God and Saviour, grant these to me!

O Lover of mankind, Whose wish it is that all be saved, in Thy goodness receive me as I return to Thee. Give ears to the groaning of my soul, and accept the tears that fall from my eyes, O Saviour, and save me.

(Taken from the Great Canon of St. Andrew, which will be read in its entirety on April 9.)

## FUNDS

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ALASKA AND MISSION: Mary Cuprik, Anonymous (2), Norma Foster, Wm. Veschuroff, Valentina Mikulick, Ella Dacey, John & Sheila Hrapchak, Sophie Lake.

SOBORNOST

Reflecting Christ's image, the episkopos is the only shepherd and the only high priest. In the words of Fr. Meyendorff:

> As we all know and generally recognize, apostolic succession is bestowed upon the bishops as heads and pastors of concrete local churches. Orthodox ecclesiology is faithful to the ancient tradition of the Church, which never knew "bishops in general," but only bishops of concrete, stable communities. The entire Orthodox insistence on the ontological equality of all bishops among themselves is based on the principle that each one of them presides over the same Catholic Church in a given place, and that no local Church can be more Catholic than another. No bishop can therefore be more a bishop than his brothers presiding over the same Church elsewhere.

Within the "college" of the many bishops, there is a one who is "first" among the successors of the apostles, just as Pastor was "first" among the Twelve. Meyendorff continues:

> This primate is "first" among the successors of Peter who are all equal to one another and answerable for their ministry to God alone; he can, therefore, just like his brethren, become unfaithful to Peter's faith in making the community, over which he presides, abandon communion of faith with the other churches. The vocabulary used in the ancient Roman councils, which met regularly during the third and fourth centuries, suggests a devotion to St. Peter and his tomb considered as the origin of the one episcopate common to all.

Cyprian himself, however, expressed opposition to whomever it was who had "pretended" to be the "bishop of bishops."

The bishop of Carthage's doctrine of the episcopate was hardly a private opinion or one peculiar to Africa. It is clearly implicit in the writings of both Eastern and Western writers, the majority of whom could not have been directly influenced by Cyprian. The image of the "rock" had been associated with the episcopate by Ignatius of Antioch. St. Gregory of Nyssa speaks of the "power of the keys" transmitted by Peter to the bishops. The author of the "Corpus Areopagitiacum" (i.e. Saint Dionysius) connotes Peter as the prototype of the order of "high priests."

Fr. Michael Dahulich, Ph.D.



MARKING THE GRAVE

Christians inherited the Jewish practice of burying the departed. "When you find any who are dead, commit them to the grave and mark it, and I will give you the first place in my resurrection" (*4 Ezra 2:23*).

The place of burial is sacred, for it receives the human body which has been a temple of the Holy Spirit. Our Lord Jesus was buried in the borrowed grave of Joseph of Arimathea (*Mark 15:42-46*). Later, we read in Acts 8:2 that *"devout men buried Stephen, and made great lamentation over him."* The early Christians of Rome were buried in the catacombs.

A cemetery is "consecrated" or *"set aside"* for the express purpose of burying the departed. The *Rite for Consecrating a Cemetery* can be found in the "Trebnik - Euchologion" (*Book of Needs*). If a Christian needs to be buried in unconsecrated ground, the ground is first blessed.

Burying the departed is a Christian duty commonly called a "corporal work of mercy." It should not be reserved to those who pay "dues" to a particular parish or jurisdiction or granted to those who we like or agree with us. *Each individual is a child of God and deserves the respect as such, not only in life, but also in death.*

After the fall of man, God told Adam, *"you are dust, and to dust you shall return" (Genesis 3:19)*. The Troparion sung at the graveside expresses the same biblical theme: "O gaping earth receive the body formed from you by the Hand of God, and now returning to you as its mother. For what has been in His image the Creator has already reclaimed. Receive this body as your own."

The priest seals the grave "until the Second Coming of Christ" with a shovel of earth and marks it with the Sign of the Cross. The grave is then marked with a cross or appropriate marker that bears a cross and the name of the departed. "Their bodies were buried in peace, and their name lives to all generations" (*Sirach 44:14*).

The cross is blessed with special prayers and reminds us that *"through the Cross joy has come into all the world."* This may seem like a paradox in the eyes of the world, but to us who believe it represents Christ's salvific act of *"trampling death by death."*

Visiting the grave of a loved one during the Paschal season is a way to proclaim that "Christ is risen" to the departed. It is said that Saint John, the baptizer and forerunner of our Lord, proclaimed the news of the coming of Christ in the flesh to those in Hades. A closer look at the Resurrection icons shows John encountering Jesus, the Light, Who "shines in the darkness" (*John 1:5*).

Saint Paul reminds us that "whether we live or whether we die, we are the Lord's" *(Romans 14:8)*. Therefore, it is also appropriate to go to the grave of *someone we did not like or who disliked us,* because in the Resurrection Matins we pray: *"let us call brothers (and sisters) even those who hate us and in the Resurrection let us forgive all things."* We pray these powerful words; God give us the grace to put them into practice. Amen! Christ is risen!

Raymond J. Mastroberte
*Cantor*

* * * * * *

The best way to appreciate your job is to imagine yourself without it.



This is the largest known pysanka in the world. It was dedicated in 1976 in the small farming town of Vegreville in Canada, which has one of the largest Ukrainian settlements in Canada. The egg was designed by Ron Resch, who was a professor of computer science at the University of Utah.

DO GOD'S WILL

St. Herman was one of the first ministers of God's Word in Alaska to be proclaimed a saint. One of his sayings which is often quoted is "From this day, from this hour, from this minute let us strive to love God above all, and fulfill His holy will."

What a wonderful expression of the goal of our life in general – and in particular at this time of fasting. It is so simple – and yet so tough. It is simple because all of the conceivable laws are compacted into this simple mission statement: strive to love God and fulfill His will.

Well, how else can we show that we truly love Him?

And if we don't manage it fully (and who does, truly?) then you can repent: i.e. each time you fall – get up again and keep on trying! Repentance is just as much doing His will as getting it right the first time. How simple it is! But it is also tough, because there are obstacles: insensibility, lack of experience and our tendency (and temptations) towards ill will. These obstacles truly come to the fore in Great Lent, as we have noticed if we try to keep it at least a little. But there are cures!

The cure for insensibility is prayer: personal (i.e. continual attunement to God – an unbroken dialogue with Him) and common prayer, i.e. Services. We should not avoid them, but if we absolutely cannot be physically present then we should at least unite in thought and in spirit with those who pray for us (and instead of us) in the Temple.

The cure for lack of experience is persistence. Experience does not come at once – it comes gradually through efforts.

What about ill will? This is truly a difficult matter. Ill will sneaks up on us – it often puts on a mask of righteousness, so that we often even feel good about telling someone off, or laying a trap for them so that they would fall into it and not succeed in their undertaking.

Let us pray, dear brothers and sisters, for ourselves and for others, asking the Lord to enlighten our minds and hearts and incline us towards His goodness and mercy, for only they give us the strength to overcome the crafty, sneaky, convert evil that tries to keep its nest in our hearts to reign over us and destroy God's kingdom in us and in the world around us.

Fr. Ihor George Kutash, PhD

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DEVIL

In the New Testament, Satan is also called Beelzebul or Beelzebu. Scholars dispute the origin of the name, suggesting that it means, among other things, "master of the heights." It is probably derived from Baalzebub, the Canaanite god of Ekron. Jesus' opponents accused Him of casting out demons in Beelzebul's name.

St. Paul used yet another name for the devil, asking, "What accord has Christ with Belial?" (2 Cor 6:15). In the Apocrypha, the devil is called Beliar, Mastema, Sammael, and Semyaz.

In John 8:44, the devil is called "the father of lies" by Christ. The word for devil in Greek is "he who separates" for he attempts to drive people away from God. Originally, the devil was an angel of light, his excessive pride prevents him from repenting of his sins and this obstinacy cast him and those who follow him into hell.

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If your prayers are always distress signals, then God is only a lifeguard.

## *Undique (from everywhere)*

"If Christ has not risen, then our preaching is groundless, and your faith, too, is groundless." (1 Cor 15:14)

The Resurrection is the source of Christian joy in this world of fears, sorrow, pain, stress and disappointments. One of the greatest fear people have is the fear of death. Christ has removed this fear. This is told so beautifully in the Sermon of St. John Chrysostom, which is read in every Orthodox Church at Pascha/Eastertime. "O death, where is thy sting? O Hades where is thy victory? Christ is Risen, and you have been overthrown. Christ is Risen, and the demons are fallen. Christ is Risen, and the Angels rejoice. Christ is Risen, and LIFE REIGHNETH. Christ is Risen, and NOT ONE DEAD REMAINETH IN THE GRAVE. For Christ, being Risen from the dead, is become the first-fruite of those who have fallen asleep."

The egg is a symbol of the Resurrection – while being dormant it contains a New Life sealed within its walls. This symbol of the egg as a new life is an ancient one.

The cracking of eggs at Pascha/Eastertime with the greeting of "Christ is Risen" is symbolic that the seal of the tomb is broken.

What does the word Theotokos mean? It is a Greek word that was translated as Bohoroditza in Church Slavonic. Both terms mean the same thing: "The Birth-Giver of God." When the services and prayers were translated into English, the term "Mother of God" was often used although it is not quite precise. The question facing translators is should they be precise and use the term few know the meaning of or should they be less precise and use a term understood by all?

Did you notice that you stayed in church a bit longer during Lent? This is because the liturgy used although similar is different and longer. It is the Liturgy of St. Basil instead of St. John Chrysostom.

The Nicene Creed is our personal statement of what we believe as Orthodox. This is the reason why it begins with "I believe..."

Most often falling into sin is not a blowout but a slow leak.



# Editor's Notes

There have been many conferences and articles on missions during the past few months. This emphasis on missions is good. It is one which we have had for many years with your help by supplying literature on a continuing basis month by month. To facilitate this we try to keep the cost of "The Orthodox Herald" down so that it is affordable to give as gift subscriptions or to sponsor a Packet Plan for a parish or to order for oneself to distribute to friends, relatives, nursing homes, shut-ins or those who have missed church services. Some parishes, who subscribe to the Packet Plan, order extra copies so that they have "left-overs" to use this way and hence do mission work.

I want to thank two more women who have asked to be added to the Packet Plan family this month. If you wish to join, call me at 570/256-7232 for information.

I hear from so many of you and it is surprising that the same thing bothers people all over the country. It seems that at this time people are disturbed by the lack of uniformity in the church services. It seems to be getting more acute each year. There may be many reasons for this unforgivable problem which seems to have been started about 35 years ago when some bemoaned the presence of so many "Uniate" customs in the parishes. In the effort to correct this, they eliminated much but did not give any positive instructions. It created a lacunae and a rippling effect on church practices and customs. We know that most of the parishes in this country were founded by people from Eastern Europe who brought over the customs and practices with which they were familiar. It comforted them and gave them a sense of stability in a world which was often harsh and foreign and where they did not have a sense of belonging. For example, one custom they observed was when one of their friends died they gave a stipend for a <u>sluzba</u> a "mass" so that prayers would be said for their loved one's soul. This has now been discouraged because the Divine Liturgy is a public service not a private one. However, why couldn't a Divine Liturgy be served and a litany be added for all those for whom prayers had been requested? Or why not teach that there is a more specific service with prayers for the dead called a panahida or parastas? What resulted is that no services are held during the week, those "who have departed this life in blessed memory" are not remembered and the saints for the weekdays are forgotten. The cycle of services is broken and the church is closed from one weekend to another.

There are many priests of blessed memory, among them Fr. Kappandze, who was trained during Czarist times, who served Matins every morning. Thus, the saints of the day were honored, gave an opportunity for church attendance for those who needed spiritual solace and him a good "nastroyaneya" or spiritual outlook for the day.

Dear readers, may you be strengthened enough in your faith this Great Lent that you are inspired to share it with others and may this strength help you to "Hang in there" with the internalization of the knowledge that "Christ is Risen from the dead, trampling down death by death and bestowing life upon those in the tomb."

*Matushka Nina Stroyen*

## LIGHTER MOMENTS

A man went over to his friend's house where he saw a hamster going around and around in its little cage. He asked: "Why do you have that hamster, they aren't the brightest animals in the world? They are just happy running on that little wheel for hours on end."

The hamster's owner replied: "True, but tell me what did you do at the gym last evening?"

With a perplexed expression on his face, the man admitted: "I ran on the treadmill."




With Pascha/Easter so late this year, I didn't know whether to print a Lenten or an Easter recipe. My dilemma was solved when I received two recipes in the mail, one for Lent and one for Easter. I decided to print both of them. Although the contributors shared a cello, infected each other with chicken pox and went to high school together, they were not aware that they had both sent in a recipe at the same time. These I'm sure both of them will be surprised when they open this issue of "The Herald." Here is the recipe of Mary Ann Macko, sister of Fr. Thomas Hopo and Elizabeth Whitaker, my sister.

### INSTANT POTATO HALUSKI

1 egg
1/3 cup dried potato flakes or buds
1/2 teas. salt
2/3 cup cold water
1 cup flour (or more)

Beat egg in water. Add potato flakes and other ingredients. Mix well and add 1/2 teas. of batter to a pot of boiling water. This is a test halushka. If it falls apart, add more flour. If it holds its shape, dip spoon into the boiling water. Take up 1/2 teas. of batter and add to water. Dip spoon after each addition to keep batter from sticking to spoon. Boil in water about 7 to 10 minutes. Strain. Serve hot with choice of dressings. 1. Cottage cheese, salt and pepper or 2. Sauteed onion with butter or 3. Mary Ann's favorite - chopped cabbage fried with onion with oil or butter.

### EASTER RICOTTA CHEESE PIE

<u>CRUST</u>
1 T. unsalted butter, softened
1/4 cup fine graham cracker crumbs
<u>FILLING</u>
1/2 cup sugar
2 T. cornstarch
15 oz. ricotta cheese
2 large eggs
1/2 cup heavy cream or milk
1 tsp. grated lemon peel
1 tsp. vanilla extract
<u>TOPPING</u>
20 oz. can crushed pineapple in syrup
1/4 cup sugar

(Continued on next page)

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LET MY SOUL TAKE REFUGE FROM THE CROWDING TURMOIL OF WORLDLY THOUGHT.

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(Continued from front page)

## KITCHEN CORNER

1 Tbls. cornstarch
2 tsp. fresh lemon juice
Preheat oven to 350°.

PREPARE THE CRUST

Spread butter over bottom and sides of 9-inch pie pan or springform pan. Add the crumbs, turning the pan to coat the bottom and sides.

PREPARE THE FILLING

In large bowl, mix the sugar and cornstarch. Add the ricotta, eggs, cream, lemon peel and vanilla. Beat until smooth. Pour mixture into prepared pan. Bake for 50 minutes or until pie is set around the edges but the center is still slightly soft. Cool to room temperature.

PREPARE THE TOPPING

Drain pineapple well, reserve 1/2 cup of the juice. In medium saucepan, mix together the sugar and cornstarch. Mix in the 1/2 cup of pineapple juice and the lemon juice. Cook, stirring constantly, until thick – about 1 minute. Add the pineapple. Remove from heat. Let cool slightly. Spread over the cooled cheese. Cover. Let set at least 1 hour before eating.

VARIATION:

Use a purchased graham cracker crust instead of using the butter and graham cracker crumbs.

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Kindness is never wasted. If it has no effect on the recipient, at least it benefits the giver.

## *Home Bible Reading Schedule*

APRIL 2003

| | | | |
|---|---|---|---|
| 1 | Proverbs 12:8-22 | 15 | Proverbs 21:3-21 |
| 2 | Proverbs 12:23-13:9 | 16 | Proverbs 21:23-22:4 |
| 3 | Proverbs 13:19-14:6 | 17 | Proverbs 23:15-24:5 |
| 4 | Proverbs 14:15-26 | 18 | Proverbs 31:8-31 |
| 5 | Hebrews 6:9-12 | 19 | Hebrews 12:28-13:8 |
| **6** | **Hebrews 6:13-20** | **20** | **Phil 4:4-9** |
| 7 | Proverbs 14:27-15:4 | 21 | Job 1:1-12 |
| 8 | Proverbs 15:7-19 | 22 | Job 1:13-22 |
| 9 | Proverbs 15:20-16:9 | 23 | Job 2:1-10 |
| 10 | Proverbs 16:17-17:17 | 24 | 1 Cor 11:23-32 |
| 11 | Proverbs 17:17-18:5 | 25 | 1 Cor 1:18-2:2 |
| 12 | Hebrews 6:24-28 | 26 | Rom 6:3-11 |
| **13** | **Hebrews 9:11-14** | **27** | **Acts 1:1-8** |
| 14 | Proverbs 19:16-25 | 28 | Acts 1:12-17,21-26 |
| | | 29 | Acts 2:14-21 |
| | | 30 | Acts 2:22-36 |

### BIBLE STUDY

You will notice that on weekdays during Great Lent, the readings are taken from Proverbs. There are also readings taken from Isaiah and Genesis, which have taken during previous years. However, if you look closely, you will see that on weekends the readings are taken from the New Testament: on Saturdays from the Epistle to the Hebrews and on Sundays to the Gospel of Mark.

The readings compare the priesthood of Aaron with the priesthood of Christ. The call to the priesthood is not of a human institution. Aaron was called of God. Christ was ordained on the eternal day when the father said: "Thou art my Son, today have I begotten Thee." (Ps. 2:7, Heb. 5:5).

However, the priesthood of Christ was not derived from the priesthood of Aaron. On the contrary, the archetype is the eternal priesthood of Christ, of which the priesthood of Aaron is a passing shadow, and this is expressed in a sentence which comes up many times in the Epistle readings: "Christ is priest forever after the order of Melchizedek." (Heb. 5,6;6:20; 7:1; Psalm 110:4)

Who is this Melchizedek of whom we hear so much? To understand, we must read Hebrews 7. Here he is identified as the king of Salem (Jerusalem) and priest of God most high. He is a puzzling, mysterious biblical person. He seems to be a supernatural figure whose origins and eternal life foreshadow the divinity of Jesus. We read in Hebrews 7:3: "without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually." It is interesting to compare the reading in the New Testament in Today's English Version or Good News for Modern Men it reads: "There is no record of Melchizedek's father or mother, or of any of his ancestors; no record of his birth or of his death. He is like the Son of God: he remains a priest forever."

### THE WRITING ON THE WALL

A rather obscure event in the Bible has given us one of a much used phrase.

In Daniel 5:1-31, in the 6th century before Christ, King Belshazzar of Babylon threw a great feast which was attended by his family and a thousand nobles. During the festivities, "fingers of a man's hand" appeared and wrote a warning on the wall. No one could understand the words.

The Hebrew mystic Daniel was brought in to translate them. He explained that the words - Mene, Mene, Tekel, Upharsin - spelt doom for the king. Sure enough - that night Belshazzar was assassinated and Darius Mede became king.